2:Newcomb E-4, 5 (1951-1952) 1956
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As soon as European utensils became available (early in the seventeenth century), maple sugar rapidly became a more important food. Honey was considered a delicacy when it could be obtained, but it was not an early food source since honey bees were not indigenous to the Delaware habitat.[69]

Preparation of food.— Dried and green corn was prepared in a wide variety of ways. Most corn seems to have been dried, ground, and baked. Typically, "they make flat cakes of the meal mixed with water, as large again as a farthing cake in this country, and bake them in the ashes, first wrapping a vine-leaf or maize-leaf around them. When they are sufficiently baked in the ashes, they make good palatable bread." William Penn said: "Their diet is Maze, or Indian Corn, divers ways prepared; sometimes Roasted in the Ashes, sometimes beaten and Boyled with Water, which they call *Homine*; they also make cakes, not unpleasant to eat."[71] Dried corn was placed in a wooden mortar made from a fire-hollowed log and ground with a wooden or stone pestle.[72] The meal was sifted through "a small basket, which they understand how to weave. . . ."[73] Harrington also mentioned the sifting of flour, saying that it was sifted "through sieve baskets of varying degrees of fineness."[74] The finest meal was used in the above-mentioned bread, and the coarser corn meal was used in porridge, or gruel.[75] The white-flour corn was usually utilized in the bread, but other varieties were used in hominy and gruel (M.B., O.A., J.T.). Berries were often added to the bread, and meat, berries, beans, nuts, and pumpkins were sometimes added to the gruel.[76] In later times "dumplings" were made by frying corn meal dough in grease, usually with added berries (O.A.). Hominy was prepared by boiling dried corn with ashes, which removed the husk. The hominy was washed repeatedly in a stream after it was cooked.[77]

"Those stalks [of corn] which are low and bear no ears, they pluck up in August, and suck out the sap, which is as sweet as if it were sugar-cane."[78] Green ears were roasted whole in ashes, grated and baked in the ashes, or boiled. The roots of water lily plants were peeled, cut into small chunks, and boiled (O.A.). Wild potatoes were prepared by boiling, skinning, and then mashing and were eaten with various kinds of "greens." The Delawares that live in the rural areas still gather and eat wild potatoes. An account of the preparation of maple sugar gives an ample description of this eighteenth-century trait:

A number of small troughs are made for receiving the sap. Usually, the Indians make them of wood, cutting them out roughly with a hatchet. Some Indians are able to make twenty or thirty of them in a day. Some do not go to so

[69] Zeisberger, 1885, I: 310.
[70] De Vries, 1909, pp. 218-19; also see Pastorius, 1912, p. 426; Van der Donck, 1909, p. 303.
[71] Penn, 1912, p. 232.
[72] De Rasieres, 1909, p. 107; Lindestrom, 1925, p. 253.
[73] De Rasieres, 1909, p. 107; De Vries, 1909, p. 218.
[74] Harrington, 1913, p. 221.
[75] Luckenbach, 1938, p. 599.
[76] Lindestrom, 1925, p. 254; Luckenbach, 1938, p. 599.
[77] Penn, 1912, p. 232; O. A., M. B.
[78] De Rasieres, 1909, p. 107.

2:Newcomb E-4, 5 (1951-1952) 1956
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on the skin; the operator with a small stick, rather larger than a common match, to the end of which some sharp needles are fastened, quickly pricks over the whole so that blood is drawn, then a coat of this powder is laid and left on to dry. Before the whites came into this country, they scarified themselves for this purpose with flint stones, or pricked themselves with the sharp teeth of a fish.[152]

The men tatooed their arms, legs, and faces with figures of snakes, birds, and other animals. These were marks of distinction and commemorated some worthy deed or heroic action. Occasionally the women tattooed themselves.[154]

Both sexes painted their thighs, legs, breast, and face with streaks, lines, or circles. The usual colors were red, black, blue, and yellow.[155] Painting was mostly for festive occasions or for warfare. Women were more circumspect than men in the amount of paint used, since excessive or immodest painting was regarded as indicative of a wanton woman.[156] Both men and women wore numerous ornaments. Wampum in particular was a favorite; it was used as necklaces and wristlets and was hung from the ears. Sometimes it was woven in bands and worn on the head or clothing.[157] The helixes of men's ears were often pierced for wampum, metal, and other ornaments:

> They frequently cut the helix of the ear,[158] leaving the upper and lower ends intact and then hang bits of lead to it so that it is stretched. Then this curved border of the auricle is bound with brass wire, distending it considerably, and decorated with silver ornaments.[159]

Besides wampum, necklaces of dyed deer hair, stone, native copper, and shell gorgets were worn.[160] One source depicted men wearing "the thumbs of enemies they have killed."[161] Men carried tobacco pouches, often made from the whole skin of a loon, large enough to hold a pipe, tobacco, knife, a pair of depilatory shells, and other objects.[162]

Manufactures.— The bow and arrow, the war club or tomahawk, and the spear were the principal implements of the men.[163] The type of bow used is unknown, except for one vague reference to wooden bows and arrows.[164] The triangular stone projectile points were fastened to the shaft by means of resin.[165] Projectile points were usually made of quartz, but chert, slate, shale, granite, sandstone, and argillite points have been found. Some may even have been made of fish bones.[166] Stone, pottery, and copper pipes were noted, both from early documents and

[152] Heckewelder, 1881, p. 206.
[154] Zeisberger, 1910, p. 12.
[155] De Vries, 1909, p. 217; Holm, 1834, p. 119; Van der Donck, 1909, p. 301; Denton, 1845, p. 10.
[156] Heckewelder, 1881, p. 203.
[157] Van der Donck, 1909, p. 301; Pastorius, 1912, p. 434; Lindestrom, 1925, pp. 196-97.
[158] Heckewelder, 1881, p. 207; Luckenbach, 1938, p. 107.
[159] Zeisberger, 1910, p. 12.
[160] Abbott, 1875, p. 327; Heye and Pepper, 1915, pp. 32-42; Holm, 1834, p. 119.
[161] Holm, 1834, p. 119; Van der Donck, 1909, p. 301.
[162] Zeisberger, 1910, p. 68; Heckewelder, 1881, p. 204.
[163] Brinton, 1885, p. 53.
[164] Zeisberger, 1910, p. 29.
[165] De Laet, 1909, p. 48; Holm, 1834, p. 129; Zeisberger, 1910, p. 29.
[166] Smith, 1950, p. 119; De Laet, 1909, p. 57.

2:Newcomb E-4, 5 (1951-1952) 1956
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from archaeological sites attributed to the Delawares. Copper tobacco pipes were recorded early in the seventeenth century by Juet who said: "They had red Copper Tabacco pipes, and other things of Copper they did weare about their neckes."[167] Lindestrom described the pipes as painted and said that there were some "an ell in length, which are screwed together with leather, to lean on. . .and in these pipe-heads will go a handful of tobacco."[168] In another place he indicated that pipe heads were decorated with birds and animals "very beautifully painted and glazed."[169] Holm said that the pipes were "a fathom long, which they lean upon as a stick."[170] The pottery pipes found in archaeological sites were plainer, being "straight conical tubes, plain or stamped, to elbow-shaped forms decorated with incised or stamped lines."[171] De Laet said they had ". . .tubes for smoking tobacco formed. . .of flint stone ingeniously perforated."[172] Stone pipes, however, are relatively rare in archaeological sites.[173]

Agricultural implements of the women were simple; short-handled hoes were fashioned with a blade of dogwood, stone, tortoise shell, or the scapula of a deer (later bison).[174] The scapula hoe is remembered by living Delawares. The Delawares had pottery vessels, and according to archaeological information the paste varied from fine to medium coarse, grit temper was more common than shell temper, and sherds are usually gray or brown. Vessels had "conical and rounded bottoms" and were "straight walled or rounded." Shoulders were often absent, although some had pronounced shoulders when associated with a collared rim. Decoration, if present, was by roughening with a cord-wrapped paddle. Incised decorative designs were frequent.[175] Containers and other utensils were fashioned of wood, shell, bark, gourds, and tortoise shell.[176] Stone tools are common in archaeological deposits and include "plain or pitted hammerstones, anvil stones, abrading stones, sinew stones, pestles, shallow mortars, choppers (or hoes), picks, netsinkers, paint stones and amorphous pieces of mica."[177] They possessed "stone hatchets" that were hafted to a handle, and another type which was neither grooved nor hafted.[178] The women and old men manufactured the mats, ropes, tump lines, and baskets, which were made from wild hemp, nettle, silkweed, spruce roots, cornhusks, ash splints, papaw bark, elm bast, and rushes. Wooden bowls, dishes, and mortars were made of maple, buckeye, and elm wood.[179] Speck has described fully the block

[167] Juet, 1909, pp. 18-19; De Laet, 1909, p. 49.
[168] Lindestrom, 1925, p. 197.
[169] *Ibid.*, p. 221.
[170] Holm, 1834, p. 130.
[171] Smith, 1950, p. 119.
[172] De Laet, 1909, p. 57.
[173] Butler, 1947, p. 252.
[174] Johnson, 1917, p. 279; Jemison, 1918, p. 47; Zeisberger, 1910, p. 28; Mahr, 1954, pp. 385-86.
[175] Smith, 1950, pp. 117-18.
[176] Pastorius, 1912, p. 384; Lindestrom, 1925, p. 255; Johnson, 1917, p. 281; Speck, 1941, pp. 47, 76-79; Smith, 1950, p. 119.
[177] Smith, 1950, p. 119.
[178] Kalm, 1937, I: 229.
[179] Thomas, 1912, p. 341; Lindestrom, 1925, p. 221; De Laet, 1909, p. 57; Harrington, 1913, p. 224.

3:Zeisberger M-5 (1767-1780)1910
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137 The wood is red, very hard and heavy and does not rot very quickly in the ground. It bears pods that fall off in the autumn. Besides the seeds, the pods contain a kind of molasses or honey, thus accounting for the name Europeans have given the tree. The Indians call it the thorn-tree on account of its many thorns.

Sugar trees are usually found in low, rich soil, sometimes, also, on higher land and in more northerly regions even on hills, where, however, the soil is very moist. The Delawares call this tree the *Achsunnamunschi*, that is, the stone-tree, on account of the hardness of the wood. The Mingoes give it a name signifying the sugar tree, as do the Europeans. From 222 the sap of the tree sugar is boiled. This is done by the Indians 252 in the early part of the year, beginning in February and continuing to the end of March or beginning of April, according as spring is early or late. In this region it is possible to boil sugar even in fall after there has been frost and in winter, if the season is mild. For as soon as the trees thaw a little the sap begins to run and then the trees are tapped. As, however, at that time of the year the weather is very uncertain and it is possible that there should be a cold wave at any time, it is hardly worth the effort to make the necessary arrangements and is hardly ever done, unless some one be driven of necessity to provide sugar for the household. This, we ourselves have been obliged to do and the sisters of our congregation have already boiled a quantity of sugar for congregational love-feasts, shortly before Christmas.

Spring is the proper season for boiling sugar. The following preparations are made. A number of small troughs [415] are made for receiving the sap. Usually, the Indians make them of wood, cutting them out roughly with a hatchet. Some Indians are able to make twenty or thirty of them in a day. Some do not go to so much trouble, but make dishes of the bark or bast of a tree, which serve quite as well, but are good for no more than one season. According as they have large or numerous kettles and troughs they can make much sugar, for there is no lack of trees. Besides the smaller troughs and dishes,

3:Zeisberger M-5 (1767-1780)1910
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136 Another variety of wood-pecker is very small, is spotted and is much pursued by birds of prey, especially the hawk. Occasionally, the wood-pecker is able to defend himself against his enemies, it having happened that this bird when attacked, has thrust its bill into the head of the pursuer so that the latter fell dead.

The yellow wood-pecker,[198] so called because of its yellow wings, also climbs up and down the trees in search of food, with its head turned upward or downward.

A few green parrots[199] are seen in the woods here in summer. Further south they may be found in great numbers.

The loon[200] is a water bird about the size of a goose and is heavily feathered. It is spotted black and white, lives on fish and has a pointed bill. It cannot walk on land, as its feet are too far back, but is a strong swimmer. It can swim a considerable distance under the water, before rising to the surface, especially if it is being fired upon. Often the Indians are [223] obliged to shoot a number of times before they hit the bird, for it is noted for its swiftness in diving, as well as for its swimming. It is not eatable, but the Indians make pouches of its [262 415] skin, which is taken off whole, large enough to hold pipe, tobacco, flint, steel and knife.

There are two other birds of prey among those that fish, the one larger than the eagle[201] the other a small bird[202] that makes its nest on the ground along steep banks of creeks or rivers, where it makes a hole just large enough to slip into.

The heron[203] has long legs, great wings and a lean body.

There are two kinds of owls. The larger[204] is heard very much in the woods at night.

Crows[205] do much damage on the plantations, especially in the cornfields, both when the corn is planted and when it is ripe.

The Turkey l'osser[206] has a head like a turkey, without feathers. It lives on carrion. The raven[207] is also a scavenger and at the same time a bird of prey, often attacking chickens. The raven makes good use of the meat that Indians leave in the woods.

The hoopoe[208] is fawn colored on the back and has a brown-

3:Zeisberger M-5 (1767-1780)1910
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the mother going to fetch water or on some other errand. The children by pushing and kicking not infrequently tumbled themselves into the fire or other danger and thus miserably perished, or were severely burned. For this reason the custom is in disfavor.

Their houses are fairly clean, some being superior in this respect and affording a comfortable night's lodging for a European. In case a guest is expected, especially if it be a white person, they prepare as comfortable a bed as possible. They sweep the bunk, that serves as seat and table in the daytime and as bed at night, and spread a mat with one or more deer or bear skins upon it. Though usually a comfortable couch in summer time it may be made very uncomfortable by the fleas brought in by dogs. Their kettles, dishes and spoons are not kept in good order; sometimes they are only licked by the dogs in lieu of washing. Dishes and spoons they make themselves of wood, sometimes of tree knots or growths, often very neatly. The spoons are generally large and round shaped. Occasionally, a spoon will be used by several people, turn about, at a meal. Brass kettles, to be found in most houses because very necessary for sugar boiling, are bought from the whites.

The Indians are lovers of finery and dress, the women more than the men; the latter take care that the women adorn themselves in proper manner. The men clothe themselves rather meanly, regarding it as a disgrace to be better appareled than their wives. The dress which particularly distinguishes the women is a petticoat or strowd, blue, red or black, made of a piece of cloth about two yards long, adorned with red, blue or yellow bands laid double and bound about the body. Many women wear a white shirt over the strowd, decorated with silver buckles, the more the better. Red or blue leggings are worn, made of fine cloth joined by a broad band of silk bordered with coral. These leggings reach only to the feet. Shoes are made very neatly. Over the first strowd they may wear another, not decorated with ribbons, which if it inconveniences them in their movements may be easily laid aside. Thus clad a woman is well dressed. In place of the white shirts, blue linen or cotton may be worn. When they wear a white shirt, which is preferably of fine linen, it is often dressed with cinnabar about the neck.

Food Preservation and Cooking

Passing to the problem of food preservation, we find that such crops as maize, tobacco and meat were most commonly stored in pits covered over first with bark or grass and then with earth (Lindstrom, p. 253; Johnson, p. 279; Krieger, p. 39; De Rasieres, p. 107). The house was also an important storage place, the food being placed in hemp bags and suspended from the ceiling (Johnson, p. 279; Harrington, 1913, p. 218; Heckewelder, 1820, p. 370). 251

Maize was used in a variety of ways. According to one author, those stalks that produced no ears were pulled early and the sap sucked from them (De Rasieres, p.107). The ears were either roasted in ashes or boiled. Most of the maize, however, seems to have been pounded or ground into flour and sifted through a basket of the desired coarseness. The finer flour was mixed with lukewarm water, kneaded into dough and made into round, flat little cakes which were baked in hot ashes. The coarser flour was made into porridge (i.e. boiled with water) to which nuts, beans, berries, pumpkin or meat were sometimes added (Penn, pp. 31-32; Lindstrom, p. 254; De Rasieres, p. 107; Danckhaerts, p. 159; Johnson, p. 281; Heckewelder, 1781, pp. 194-96; Loskiel, p. 67). Indeed, there seems to have been almost endless variety in the preparation of these cornflour dishes. 252

The other vegetables were most commonly eaten boiled and, it should be noted, without seasoning except ashes, as the Delaware did not use salt (Pastorius, 1700, p. 384; Danckaerts, p. 159; Heckewelder, 1881, p. 194; Lindstrom, p. 254). Water was probably the most important beverage known to the Delaware at this time, but fruit juices and water flavored with crushed walnuts or hickory nuts are reported (Johnson, p. 281; Loskiel, p. 74; Kalm, p. 269). Tobacco was always mixed with willow bark or sumac for smoking (Loskiel, p. 73; Speck, 1931, p. 127). [263] 272 276

Manufactures

A wide variety of materials was utilized for cooking equipment. Serving dishes were made of wood, bark, shell, or a cut-off calabash; spoons were of wood or suitably shaped shells. Cups of tortoise shell have also been found (Johnson, p. 281; Harrington, 1913, p. 223; Danckaerts, p. 159; Lindstrom, p. 255; Pastorius, 1700, p. 384; Skinner, 1915, p. 38). Pottery, which was used for boiling, is found abundantly in Lenape territory. It was made of clay mixed with pounded sea shells, mica or sand and various combinations of these ingredients. The technique used was coiling. Designs consisted of lines and dots, stamped or incised on the vessel. Broken or cracked pieces were mended by lacing through holes bored on either side of the defect (Skinner, 1915, pp. 12 and 13; Heye, pp. 62-66; Abbott, 1875, p. 345; Smith, p. 138; Zeisberger, 1910, p. 89). 415 323

6:Harrington E-5 (1907-1910)1921
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this only, may be used in the temple, and no one is permitted to take it outside for any purpose.

CEREMONY COMMENCED

Two of the attendants, a man and a woman, then build the two fires in the temple, so that there may be plenty of light, and sweep the floor with turkey-wings for brushes. The men attendants take turns so that one of them, at least, is always on guard outside the building. When the temple is clean, the fires are burning bright, and the *a'ckas* have called the people in and all are assembled, the chief arises and delivers a speech.

CHIEF'S SPEECH

First he states the rules of the meeting, then he speaks along some such line as the following, which was dictated by Chief Elkhair, who frequently made these speeches:

"We are thankful that so many of us are alive to meet together here once more, and that we are ready to hold our

6:Harrington E-5 (1907-1910)1921
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WOMEN'S NIGHT

The twelfth night is reserved for the women to relate their visions; but before they begin, the speaker orders the attendants to burn cedar-leaves in the two fires, and the people are supposed to inhale the smoke and purify themselves. Then two women are ordered to take, one a little bark dish (*a"sipta'gän*) of red paint (fig. 13), the other a similar

FIG. 13.—Paint-dish of bark, used at the Annual Ceremony. (Length, 2.2 in.)

vessel of grease, and the two start from the door on the north side of the Temple and go to each person present. One dips her fingers in the paint and touches the color to the person's left cheek, while her companion similarly annoints the person's head with a little of the grease. This done, two men attendants take the bark vessels and paint and grease in the

6:Harrington E-5 (1907-1910)1921
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among the Unami, but this feature does not appear in the set collected by the writer at Grand River reserve (fig. 15,*a*), which the Indians said were representative of the Minsi type. 346 796^ [532]

There were two poles laid along on each side from end to end of the Big House to divide the dancing place in the center from the sitting places on the side, which were covered with a special kind of leaves. Along these poles twelve little sumach sticks (fig. 15, *b*), peeled and painted, were laid for twelve people to hold in their hands, and tap on the poles in time to the music. [534] There were also provided a turtle rattle, which was placed at the foot of the central pole; a fire-drill which Nellis Timothy thinks was worked on the "pump-drill" principle, like that of the Unami, and a lot of entirely new and unused bowls and spoons of bark. [415] Unlike the Unami custom, both doors of the Big House were used, the people always going in at the east door and coming out at the west, and here also (like the Unami) the ashes

8: Lindeström T-5 (1654-1655) 1925
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CHAPTER XIX.

Concerning the Manufacture of the Attractive and the Artistic Wares of the American Savage People.

Write or read the savages cannot, nor do any other work like the Christians, such as spin, weave, sew, *et talia, etc.* But their work consists[1] in neatly working [various things] by drawing, painting and glazing, as for instance their bags,[2] which they make so large that 1 quart, ½ gallon, yes 1, 1½, 2, 2½, 3 up to 6 gallons can go into them, to keep grain and all kinds of other such [things] in. These they elaborate with all kinds of figures of painted pine roots and also split,[3] painted sticks, unspeakably strong.[4]

They also make very neat tobacco pipes with all kinds of birds and animals on the pipe head, very beautifully painted and glazed.[5] There are also found beautiful colors of all kinds, which we can see by their neat and artistically painted work of bird feathers, tobacco pipes and more such [things]. They also make very fine and beautiful quilts[6] of painted bird feathers. In the first place they tie them with meshes like nets, yet very fine;[7]

[1] *Uthan dersa arbete gådr uth på.* Cf. *Vertoogh, N. Y. Col.*, 2, II, 270; *Doc.*, I, 282; Williams, *Key*, 133.
[2] *Notasser.* See above, Chapt. XI, note 7.
[3] *Upfläcka*, to tear up (?); cf. *fläcka sönder*, tear asunder.
[4] Cf. Hodge, *Handbook*, I, 125, 132; above Chapt. XI, note 7.
[5] Cf. Chapt. IX, note 10; Hodge, *Handbook*, II, 257 ff.
[6] *Skiöna fällar. Fäll* usually means skins with the fur, fell.
[7] *Dock mycket granne.*

8: Lindeström T-5 (1654-1655) 1925
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415

34. "THERE IS NO SCARCITY OF PROVISIONS AMONG THE SAVAGES." SEE PP. 253–5.

35. "THEY PASS . . . SLENDER SPITS OF WOOD THROUGH THE MEAT OR THE FISH, STICK THE SPITS DOWN INTO THE GROUND, AND TURN THE MEAT OR FISH NEAR THE FIRE." SEE P. 254.

[Facing p. 253]

8: Lindeström T-5 (1654-1655) 1925
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252 the root, in the stump of which they dig out a
322 round hole and thus make a mortar which is suited for the purpose and in which they pound all their grain to meal.[4] And then they bake their
252 meal into small loaves as large as a small cheese,[5] in which they use a kind of berry like currants. Nor do they use any other bake-oven than the embers. The ashes they use according to the manner of the birds, to clean their stomach with, as the birds do with sand instead of salt, therefore they are not so particular, if their bread gets to be a little ashy. They have just recently begun to
[413 263] buy a little salt of the Christians, but they do not know how to use it otherwise than to chew a little of it at a time, like other costly spices.[6]

[273] To brew ale or distill brandy, that they cannot turn their hand to. In reference to the frying by the savages [it is to be noted] that they know no other manner of doing it than to cut for themselves slender spits of wood, pass them through the meat or the fish, stick the spits down into the ground, and turn the meat or the fish near the fire.[7] When it now may be about half fried on the one side, then he turns the other side to the fire and when it is half fried on both sides, so that the blood still remains in it, then he considers it most wholesome and best to eat. In reference to the cooking
[439 415] of the savages [it may be stated] that they have

[4] Cf. Van der Donck and other Dutch writers of the early 17th Century, *N. Y. Col.*, 2, I, II, III.

[5] Perhaps six or eight inches in diameter.

[6] The natives apparently did not season their food with salt. Cf. Hodge, *Handbook*, II, 418 ff.

[7] See illustration facing page 253. The natives of Africa smoke and roast their fish in the same way.

8:Lindeström T-5 (1654-1655) 1925
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a full [supply] of copper and brass kettles for the purpose, large and small, which the savages buy from the Christians, hanging on a pole[8] along their hut or house from the one door to the other, below which the fire is made up, as has been stated before. And the savage woman whom the sachem owns for a wife, she is the housekeeper for the whole crowd. She selects for the cooking and determines which one of the savage women then and then,[9] each in her turn, shall look after the cooking. When now they think that the food is cooked, which indeed they use half cooked, then the kettles are carried forth to the housekeeper who pours out the food and divides it around for the people, 6 and 6 to a kettle. The vessels used for this purpose are small copper and brass kettles and cut-off calibashes like cups.[10]

As far as their drink is concerned [it may be said] that they drink with the goose.[11]

But when the Christians bake bread of this maize or Indian wheat, they also do it with hot embers in the fireplace. They make and knead the whole dough into one loaf, as wide as the bottom of the oven, raised like a loaf of rye bread. Then they sweep the fireplace clean and lay a couple of layers of large leaves next to the stones upon which they place the bread, then some layers [of leaves] on top and around the bread, and then

---

[8] *Hängandes på en åhs.* *Ås* in this connection would usually mean the ridge (ridge-pole) of a house, but Lindeström apparently uses the word in the sense of a pole.

[9] *Då och då*, *i.e.*, from time to time.

[10] See above, Chapt. VII, note 13. It seems strange that Lindeström does not mention clay pots.

[11] See above, p. 134, note 4.

10: Speck E-4, 5 (ca. 1925) 1931
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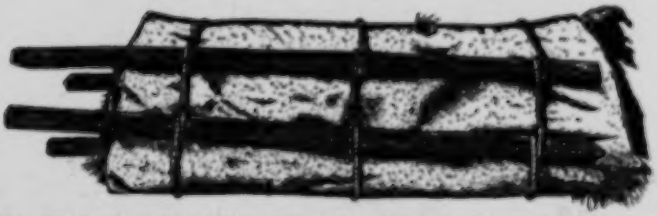

Fig. 19—Drum made of dried deerskin used at the Big House Ceremony. (Length, 38.2). After Harrington.

Fig. 20—Delaware drum beaters used on ninth night of ceremony. (Hist. Com. of Pa.)

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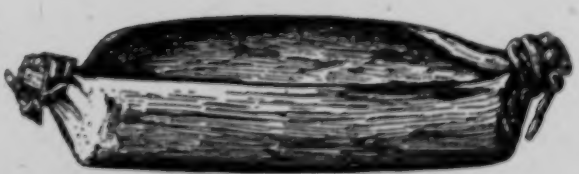

Fig. 21—Paint-dish of bark, used at the Big House Ceremony. (Length, 2.2 in.). After Harrington.

10: Speck E-4, 5 (ca. 1925) 1931
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No iron or nail is used when building the House, and no wooden floor. It has a dirt floor inside the House. Deerhide is used when the drum is tied together and two drum-sticks are cut forked. And small faces are carved on one side, alike in appearance. Another different pair of sticks are made plain and these are used when the cranes[1] are singing. And a wooden bowl is made ready when they mix up the tobacco and kinnickinnick[2]. Another different wooden bowl is provided when they carry the red paint and puccoon[3] and also there they put cedar.

And ten and two sticks are made, called "means of earnest prayer." And some are marked with spots. Whoever wishes to sing in company shall also use this when helping to lift up the prayer, it is said, with concentration of spiritual force far above to the ten and two sky-levels where dwells the Creator.

And now this Big House when first built, they say of it, was the one great prayer-ereed, that this carved post in the middle of the House, standing there reaches to the above through as many as ten and two strata. And the strata of sky light are as high as that post, it is said, this being the fastener. That is the Creator's staff. From that very staff, branch off all prayer-ereeds of the red-people given to them, whence come all other prayer-ereeds of the world.

[1] Meaning the drummers. There being two drummers, one of them sings in a tone which the other repeats immediately after him, in imitation of the manner in which wild cranes cry when flying in response to the call of their leader. The result in tone is similar to an echo. The crane is the Sand-hill crane (Grus Mexicana), daleka'ok, (plural) whence the drummers derive their sobriquet. ni'kanasos "the leader" is the singer who takes the leading part in the song; the other singer is oxtengi'xsos "after-time." See page 57.

[2] See footnote 6, page 127.

[3] See page 71.

[4] mas'mendahi'k an. This denotes prayer-sticks used in serious address to the Great Spirit. mas'mendawa'mal "I beg the Great Spirit to do my bidding." Specimens of the plain and decorated prayer-sticks made by the informant are shown (fig. 24).

The bearers of the twelve prayer-sticks give all their spiritual-force to lift the prayer being given by the speaker or the singers to the highest, or twelfth heaven,—the instrumental symbol of raising the word.

And there was given to the Delawares something which is used when they make fire. It is called "ringing noise-instrument"[1]. Whomever they chose as fire-maker, any of the Attendants, was of moral habits or spiritually clean, for that one shall drill for fire in the House. Sometimes flint is used when they make fire in the House and pith is used when they make fire with flint.

Now therefore in the beginning the Delawares came to be blessed with religion together with the Munsee; so the prayer worship proceeds for ten and two days. Now that very log-house itself is called Big House. Right here toward the dawn-direction and sun-set direc-

[1] See page 69.

[P.10, B]

121 zon in order that Minsi material may be separated from artifacts pertaining to earlier occupations. The writer herewith presents what he considers to be a reasonably valid list of elements pertaining to Minsi material culture. This list cannot in the light of our present knowledge pretend to anything approaching final inclusiveness or conclusiveness. It is the 1951 model and all rights to make subsequent changes are reserved.

127 In this list I have, of course, leaned heavily upon Ritchie's Bell-Philhower report as well as my own researches both prior to and following the Bell-Philhower "dig". I would also like to acknowledge much valuable assistance derived from access to the splendid collection of material from Minisink Island in the collection of Mr. Rudolph Ludwig, Milford, Pa.

Ceramics

Pipes

172 So far as the writer has been able to
276 determine, no stone pipes attributable to
323 the Minsi have been found in the upper Delaware area or elsewhere. Pipes of pottery occur, but are not numerous. These pottery pipes may be tubular, effigy, or obtuse—angle elbow. (Plate 1, No. 2). [531] Decoration may consist of pointillé, incised lines, corded stick impressions, or may be absent. (Plate 1, Nos. 1 and 3, shows pointillé-decorated pipe sherds.)

Vessels

172 Pottery may be of various Owasco types
415 (Castle Creek Epigonus is rather promi-
323 nent) with punctuate, corded, platted, and beaded designs of several forms, or of Iroquoian types with incised designs in herringbone and other patterns. Rims often exhibit castellations. (See Plate 2. The sherds in the top row and the sherd at the left in the bottom row exhibit Owasco features. The remainder are primarily Iroquoian in motif.) An excellent description

[P. 11, A]

An excellent description

172 of Owasco ceramics is contained in Ritchie's
323 "Pre-Iroquoian Occupations of New York
415 State". A reading of this should precede
[114] any serious approach to the study of what we presently believe to be Minsi pottery.

The bodies of Minsi vessels ordinarily are corded in some fashion. Ritchie assigns the greatest frequency to a finely corded body treatment with smoothed-over cord second, smooth third, and coarsely corded fourth. It is to be noted that other body techniques occur on occasion such as corded stick imprinted and brushed-over cord.

Miniature vessels occur in this culture. The writer has never seen any from the Milford area which were not crude, including one, partially complete, excavated by him from the Bell-Philhower Site late in 1947. (Plate 3).

It may be remarked in connection with this all too brief description of 'Minsi' pottery vessels that one of the stumbling blocks in the path of a final and conclusive acceptance of the Owasco-cum-Iroquois explanation of the ultimate Minsi Culture is the fact that to the best of my knowledge no sherd or vessel has yet been found on a presumed Minsi site embodying an undeniable combination of pronounced Owasco and Iroquoian decorative techniques. This statement is made with full awareness, however, that the so-called Castle Creek Epigonus pottery may represent a combination of decorative motifs.

Pottery Effigies

172 In the light of the finding by the writer
323 of the pottery effigy of an animal head on
532 the Bell site in 1949, there can be little doubt that objects of this type must be included in the material culture of the Minsi.

The object in question (Plate 4, Nos. 1 and 2) is complete with the exception of the ears and a small part of the lower por-

[P 16]

172
323
415

[redacted] 3 IN [redacted]

PLATE III. MINSI ARTIFACT

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323
532

[redacted] 3 IN. [redacted] [redacted] 3 IN. [redacted]

1

2

PLATE IV. MINSI ARTIFACT